

TRVTHE

tryed,

very comfortable to the
faithfull: but a discom-
fort to the enemies of
God. Newly sette
forth by. J. S.

Prouerbes. 10. Prouerbes. 11.

The memoriall of the iuste
shall haue a good report, but
the name of the vngodlye
shall stinke, and their hope.
shall perish, and the vn-
godly shall fall in their
owne wickednes.

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The preface to the Reader.



As the budding branches of e-
uery good materiall tree, at
their due tyme thorough the
mighty worke of God, byng
forth fruite pleasaunt and comfortable
for the contentation and refreshyng of
the outwarde man: althoughe not eche
branche oz bough replenished with lyke
quantitie, So likewise the branches of
the beautiful tree of gods eternal truth
thozongh hys gracious appointment,
byngeth forth such fruite, as is for the
comfort and sustenance of the inwarde
man, the spirituall soule: and though e
uery branche be not endued with like
aboundance, oz replenished with lyke
quantitie of swete perswasions, yet not
in the quantitie onelye, but as well in
the qualitie, consisteth the vertue of
eche thyng. And for as muche as we
shall render accomptes of the talentes
receyued, and therefore are admoni-
shed, whether they bee fewe oz ma-
nye, muche oz lyttell, yet dyligent-
lye to employe and bestowe theynt,

A.ii.

to

Truth tryed.

to the aduancement of gods gloꝝy, and
the edifyeng of our chꝛiſten bzetherne.
I therfoꝛe as one of the vnpꝛofitableſt
vnfruitfulleſt, and moſte vnwoꝛthieſt
the name of a bzanche of that tree, yet
being deſyꝛous to imparte vnto others
ſuche fruite as God haꝛhe indued me
with: and to employe my talent to the
gloꝛie of God, and the comfoꝛte of my
bzetherne: haue therfoꝛe enterpꝛiſed
this lyttell wooꝛke, whiche althoughe
not in that ſoꝛte and oꝛder, as if it had
bene touched by the handes of the lear-
ned: yet I nothyng myſtruſt, but that
the gentill reader wyll conceyue the
beſte of my good wylle and mea-
nyng. And ſo; aſmuch as the maner of
many men, when newe woꝛkes come
to their handes, is, to ſatiſſie them ſel-
ues with readdyng here & there a piece,
and being ſoone wearie, theyꝛ trauaile
to none effect. I haue therfoꝛe thought
good to require thee gentill reader, not
to thinke it troubleſome to reade and
agaïne to rede ouer theſe ſo ſew leaues
whiche vnto the godly mynded, ſhall
be both pleaſant and comfoꝛtable: and
as herein thou ſhalt perceiue the terr-
ble

Truth tried:

ble punishmentes & iust plagues which
god hath in store, for þe transgressors of
his preceptes, and neglectours of hys
wordes, to the ruine decaye and over-
throw of that people and contrey: so
shalte þe lykwylse beholde his unspea-
kable and inestimable benefites and
blesynges, whyche he of his almighty
mercy, most plentyfully and abundant-
ly poureth vpon that people and coun-
trei, where his holy and blessed word,
with thankful hartes is embraced. Of
which both in this realme of Englad
we haue had the experience, as to the
reader shall most perfectly appeare.
Thus partly for the declaring my du-
tie to God, & the zeale I beare vnto his
truth as also my hartly desyre of þe con-
tinual prosperous estate of my contrey
as nature forceth me, I haue through
the sufferance and assistance of God,
simply fynished my enterpryse begon,
geuyng hym whollie the prayse.
Amen.

V Hold god the smart which we fo:
So late did woꝝthely tast: (sin,
Might cause vs loth the wickednes,
That now aboundes so faste.
That God may spare our soules from
And by his mighty power: (death
Preserue vs still from those, that seeke,
Our freedome to deuoure.
Foꝝ sure if still we dwell in sinne,
And liue in carelessness:
Such wofull plagues shall soone ensue,
As I cannot expresse.
We warned in time, and feare the loꝝd,
And with pure myndes and heartes:
Embrace gods truth, folowe the same:
Such are the christians partes.
Then those which yet his truth resiste,
God shall iustly rewarde:
That neither of the loꝝde, noꝝ yet,
of soueraigne haue regarde.
But stubburnly against the lawe,
of God and Quene contende:
Whose wylful wickednes at last,
Shall worke their woful ende.
And suche as feare the loꝝde their God,
Shal certainly be blest:
And shall after this life enioye,
In heauchen eternall rest.

Truth

Truth tryed, very comforta-
ble to the faithfull: but a discomfort
to the enemies of god. New
ly sette forth by. J. S.

1562.



Anyng zelously waied
& considered the great
benefite and blessing,
that god of his infinite
mercy, hath againe so
louingly and merciful
ly bestowed vpon vs,
his people of England, me thoughte I
say my self of duety forced euen so; con-
science sake, to stirre by the myndes of
others my brethren, by putting them
in remembrance of the same, least we
agayne neglectyng and beyng forget-
full of oure bounden duety towarde
god, our heauenly father in this behalfe
shoulde woorthely feele a greater and
more greuous smarte and plage then
that, which we alreadye thowgh our
late frailtye and forgetfulnes haue ta-
sted of: call therfore to mynde my bre-
therne, howe that of longe and manye
yeares before the lighte of the Gospell

A. iiii.

appea

Truth tryed.

appered, and shyned amongst vs here
in Englande, bothe we and oure fa-
thers were seduced, walkyng blyndly
in darknes, and in straye pathes lyke
losse shepe, without theyr shepherde,
we were nouryshed, fedde, and pam-
pered by with foolishe fantasies and
dotynge dreames of mans inuention
with trifles, I say, were we trayned
in the bzoad pathes that led to par-
dition, & awayne by the guydes of Anti-
christe, destroyers as much as in them
is, both of body and soule: Wh cankred
caterpyllers, thozoughe whose subtyll
meanes & diuelishe delusions we were
so blynded, that we neither knew god
nor howe to walke in his holy ways:
but styll kept ignozant from all godly
knowledge & vnderstanding. It wold
be to tedious to make here a rehersall
of the whole number of the not neces-
sarie and nedelesse ceremonies, practi-
sed thzough the penythynges of Balams
balde ones: and therfore I wil not but
only treat a lyttell of the woful wo-
shipping of ymages, and the detesta-
ble Masse (whych bothe) they myghtily
maintained, cōtrary to the sacred scrip-
tures

Truth tryed.

tures, as manifestly shall appere.

And syt, howe greuously offended
we the maiestie of the almighty God,
takynge from hym the honoꝝ onely due
vnto hym, and geuyng the same to
carued, grauen, and molten ymages, Psal. 135.
and ydols, hauing mouths and speake
not, eyes and see not, eares and heare
not, neither hauing any bzeath in their
mouthes, being but stocks and stones,
the woꝝkes of mens handes: and yet
howe wickedly woꝝhipped we them,
runnyng and gaddyng on pilgremage
to them to make amcndes foꝝ our syn-
ful lyfe, sekynge at their hands remissio
of sins: which is no where to be sought
noꝝ had, but at the hands of god only:
as witnesseth the Euangelist Marke,
~~Who~~ (sayeth he) can foꝝgeue synnes, Mar. 2.
but God only: Chꝛist is the way, truth Math. 9.
and lyfe, no man cometh vnto the Fa- Iohn. 14.
ther but by hym, neyther is there salua- Act. 4.
tion in any other, noꝝ yet is there any
other name geuen vnto men, wherein
we must be saued, but the name of Je-
su Chꝛist: and yet not withstandynge,
(we) then destitute of this godly know-
ledge and vnderstandynge, wandꝛed
a. b. from

Truth tryed.

from place to place, from countrey to countrey, to offer, to cary and byng to them that neyther, saue noz felte, but yet receauers they had that refused nothing: al was syllye that came to the net with thē: these pilferyng pilgrimages had that papisticall broode & Romysh rable deuised for their own lukers sake which though beneficiall to themselves yet mozte abhominable in the sighte of God, and a playne robbing of God of the honour and reuerence only due vnto hym: wherof thoughte they were not ignoraunt, yet careles.

Secondly, touching the Masse which was their chiefe staffe to stand by, howe were we by them perswaded, coniured, and brought to beleue the same to be a sacrifice, to put away the sinnes, bothe of the quicke and the dead: and that by the vertue ther. of (as they saide) they transported soules from purgatozye to paradise, purchased eternall saluation: yee, what soze was it not a salue for? or what diseases wold it not cure? And after the wordes of consecration spoken, then no bread nor wine to remaine, but were forthwith altered and turned into the

Truth tryed.

the very body and bloude of Chyſte, ye
the very ſame proportion of body that
honge on the croſſe, to be there ſcoꝝ the
commynge at their commandemente:
they had hym in a ſtrynge in ſuche ſub
ſeccion, to plucke hym to them, and put
him from them, at their owne pleaſure:
the creatoꝝ to be ſubiect to the creature.

Oh abhominable blaſphemye, oh diue
liſhe deteſtable and ſhameleſſe ſacrifi
cers, directly denying the death of Jeſu
Chyſte to be onely ſufficient. But now
beholde therefore what they are, and
what theyꝝ owne doyngs declare them
to be, euen the very enemyes of Chyiſt
Jeſu: they kepte the ſymple ones igno
raunte, and ſhewe themſelues to bee e
uen they, whome Paule willed vs to be
ware of, who with their flatteryng
woozdes, and ſweete pꝛeachynges de
ceauce the heartes of the innocentes:

Theſe I ſaye be they, of that viperous
generation, of that fylthy broode, that
oure Saniour Chyiſt warneth vs of, by
the holy Euangelift Mathew. x If any
man ſay vnto you, lo here is Chyiſte, oꝝ
there is Chyiſte, beleue them not. For
there ſhall ariſe falſe Chyiſtes, and
falſe

Ro. xvi.

Math. 24.

Mar. xiii.

Truth tie-1.

fals prophets shal do great myzacles & wonders: in so much that if it wer possible, y very elect shold be deceiued. And alas howe were we pooze selye wretches and innocents in bond age wretchedly wapped in captiuitie, of many yeares subiect to these greddy whelpes of Antichrist who without all shame and destitute of godly feare, continual lye poured out vppon, and in maner d;ouned vs with innumerable blasphemies and hypocritical superstitious ceremonies against God and his truth. Thus were we by them led towarde destruction of body and soule: Thus were we th;ough that wicked Romish trayne still kepte from the bryght beames of gods holy worde.

And beyng thus in our chiefe extremitie at an erigent, euen at the pytte bynke of perdition, beholde the mercifull goodnes of our almyghty God, the God of our forefathers, Abraham, Isaac, and Jacob: beholde (I say) the great care of God for his people: who he so derely hath bought euen with the p;ecious bloode of his sonne Christe: behold how God here tendred the wo;kes

Truth tryed.

kes of his owne handes:ye and behold
the swete and comfortable promyses
of our sauiour Christe: moste louing-
ly perfozmed. Nothyng (saith he) is in
secrete, that shall not come ab;ode, no:
any thyng byd that shall not come to
light & be knowen. For lo it plesed our
heavenly father of his free mercy then
that his wo;de should be a lanterne to
our scete, and a lyght to our path waies
where as befoze we walked in dark-
nes, now byd the blynde see, and the
deafe heare: and to the pooze was the
gladde tidynge preached: This woo;d
gaue lyght and brought forth vnder-
standing euen vnto the very babes, it
offred an everlastyng enheritance vn-
to all those that with constaunt faith
did o; doo embrace it. God stirred vp
then his faithful ministers to pronouce
the same his wil vnto vs, to winne his
people vnto hymselfe: Oh how merci-
fully byd god then blesse vs, and shew
the light of his countenance vpon vs,
geuyng vs true and skilful sheparden
to guide vs, euen such as at his hands
had receiued a spiritual vnderstanding
They preached vnto vs the kyngdome
of

Mar. 8.

Psalm 119.

Mat. 7.

Psalm 19.

Psalm 67.

Truth tryed.

of god to be at hand. They preached vnto vs þe lost shepe of Israel, the gospel of þe kingdom of god. They preached repentance, * Freely they receyued euē of the good gyfte of god: And freely they gaue agayn: so that though the sounde and true doctrine of Iesu Christ taught by them, we were led to the straght and narrow waye that leadeth vnto lyfe.

Math. 7. Note therfore now, gentyl Christian, the great diuersitie in this point, betwene the fantasies, dreames, and inventions of the perillous papistes, and how much they varye and disagree with the truth of god taught vnto vs by the faythfull ministers of his most holy and inuincible woꝛde. The Romish bycode taught vs, that with gadding en pilgrimage, and offering of money and trifles to flockes and blockes, our sinnes were forgiven vs, and that those woꝛme eaten ambassadours, and painted foles, were as mediatoꝛs to take by the matter betwene god and vs: but S. James

James. iii. sayeth, that these beelyers against the truth, and their wisdom not to descend from aboue, but is earthly, naturall, & diuelish, and therefore to be detested, abhorred

Truth tryed.

hored, and utterlye despised. But the true pilgrenaige in dede was taughte vs by the trustye messangers of their Master Christ. And which (of al Christi-
ans) ought continually to be obserued and folloved: and this it is, that we abstayn from fleshely lustes, which fyght agaynst the soule, to visit the prisoners and succourles people, the fatherlesse in their aduersity: to clothe, and couer our neddy naked brethren with some holson and comfoꝛtable garment. &c. But not to apparrell the blunt blocke, that neither feeleth heate noꝛ colde. and howe is it then possible they shoulde helpe vs, oꝛ do vs any pleasure, that cannot helpe themselues: ye what neede we any o-
ther mediator oꝛ intercessour, but him whome we haue alreadye to be our ad-
uocate with the father euen Iesu Christ that righteous one. And thus bydde those holy men of God teache vs, they taughte vs, Christ alone to be oure intercessour and aduocate: and that God alone, absolueyth and freeyth soꝛgeneth vs soꝛ Christ his sake all our sins, if we earnestly repent and beleue, as witnesseth Peter: we are saith he, iustified by
saith

Peter. 2.

James. 1. 2.

John. 1.

1. Peter 1

Truth tryed.

saith the only in Christ his blood: let this be sufficient in this pointe.

And now to the second pointe, concerning the reall presence of Christ to be in their Masse, whiche the Papistes continually taught earnestly affirmed and with tooth and nayle maintained.

Note now I say here, the true vnderstanding thereof taught vs by Christ his ministers, which they lerned in the booke of life, vppon whiche foundation the apostles and auncient fathers and doctours of the Church in this pointe haue builded as vpon a most sure and infallible rocke, Christe (saith Paule) is not entred into the holy places that are made with handes, whiche are but similitudes of true thynges, but is entred into the very beauenys so: to appeare now in the sight of God so: vs.

Euery priest is ready daily ministring and oftentymes offreth one maner of frynge, whiche can neuer take awaye synne: but this man after he had offered one sacrifice for synnes, satte hym downe for euer on the right hande of God, and from hensforth taryeth till his foes be made his footestoolle. Ye

shall

Hebr. ix.

Act. 7. 17.

Esay. 66.

Hebr. x.

Truth tryed.

shal haue poore folke alwayes with you, Math. 26.
 but me shal ye not haue. Also Sainte Iohn 12.
 Iohn in hys vii. Chapter, ye shal seke Mark. 14.
 me, and shal not fynde me: wher I am, Iohn. 7.
 thether can ye not come. Athanasius
 likewise in his crede sayth, that Christ
 ascended into heauen, and sitteth on
 the ryghte hande of God, the father
 almyghtie: from whence he shal come
 to Iudge the quicke and the dead. And
 moze ouer in the articles of oure sayth,
 the thyrde daye he rose agayne from
 the dead, he ascended into heauen, and
 sitteth on the righte hande of God, and
 from thence (he shal come to Iudge the
 quicke and the dead:) which Iudgement
 of the quicke and the dead, if it be alrea-
 dy past, then is Christ really present, as
 the pappes affyrme: But if that dread-
 ful day be yet to com, (as it is the part &
 duty of Christians to belue,) although
 it be not farre of, then is not Christ now
 with vs, as in hys humanite, but (shal Ma. 16.
 come) in the gloze of hys father, with Marce. 8.
 hys Angels, and then shal rewarde eue- Luc. 9.
 ry mā accordyng to his dedes: at whose
 comyng God graunt we may be found
 readye and not sleppng. Well then so,

Truth tried.

as muche as that one offryng of Iesu
Christ being all in al, and onely suffici-
ent: To what entent oꝝ purpose should
we haue such & so many daily sacrifices:
foꝝ what are they but a very plain deni-
al of Christ crucified, to be a sacrifice
only sufficient foꝝ those, that beleue to
haue saluation therby: And thus good
Christian brethren, although ther be in
holy scripture many moze places to be
alleged, which myght be applyed, and
aply serue foꝝ & satisfyeng oꝝ Christi-
an consciences in this point, that Christ
sitteth at the right hand of the father, as
touchyng his humanity: Yet I praye
you, let these foꝝ bylesnes presently bee
sufficente, and hereby may ye now see
how the iugglyng Masse Priests haue
abused the Sacrament of the body and
bloude of Christ, whiche mystery of all
the saythfull, oughte thus to be under-
stande: and foꝝ this purpose did Christ
our sauioꝝ institute, oꝝdaine, and leaue
it vnto vs to be vsed.

What thou Christian, shouldest come
there vnto, with a penitent hart, foꝝ thy
foꝝmer offences, fullye and earnestlye
purposyng thꝛough the assistance of the
almighty

Truth tryed.

almighty, to put vpon thee, the new mā,
which is created after god in righteous-
nesse, and holynes of truth, & stedfastne
belouynge, that through the passion,
bloudshed, and death of Christ, vpon the
Crosse, which the bread & wyne as ho-
ly signes do represent, thou hast, & say,
obtainned full remission of thy synnes.
And in this sayth, with reuerence and
humblenes of hart, eate and drynke the
mysteries of the body & bloud of Christ.
And this glorious worke hath oure al-
myghty and gracious God the father,
wrought in & by his sonne Iesu Christ,
our sauour, for the saluatiō of as many
as stedfastly beleue the same. And thus
is to be vnderstanded of this pure & holy
Sacrament: and not that after the sub-
tyl sozcerie and consuration of the priest,
being finished, the bodye of oure sa-
uour Christe to be forth with there, in
the ful proportion of his humanitie. For
as Sainte Austen witnesseth, the bo-
dily presence of Christe, (concerninge
his humanitie) is in some one place
of heauen, but his diuine presence
was, is, and shalbe there, here, and
in all places, where it shal please, hym,

B. ii. alwaies

Truth tried.

alwaies ready to assiste those that sayth
fully ar gathered together in his name.
And agayne he sayeth , as concernyng
the p[re]sence of hys fleshe, The Church
had Ch[ri]st but a fewe dayes, yet now
it holdeth hym faste by sayth, though it
see hym not with eyes. Cirillus , lyke-
wysse wyrteth, that all thonghe Ch[ri]ste
toke awaye from hence the p[re]sence of
his body, yet in the Ma[ri]estye of his God-
heade, he is ever here. Also Grego[ry] af-
firmeth, that Ch[ri]st is not here by the
p[re]sence of hys fleshe, and yet is absent
no where by the p[re]sence of hys Ma-
iestye: And thys I take to be so playnly
sayd, to satysfye in thys poynt , as that
there nedeth no moze rehearfall of any
other autho[ri]s : But if thys suffyse the
not, reso[ur]te then vnto the golden booke
of that wo[orthy] Crammer , late Arche-
bysshoppe of Cantarburie, where thou
mayest haue grounde woo[ork]e and sure
foundation sufficient to buyld thy faith
vpon in thys poynt : and then with an
vpryght conscience iudge indyfferent-
ly, holue n[ac]he the dyuelishe and erro-
nious doctrine inuented by the papists,
dysagreeth and varyeth from the sa-
cred

Truth tryed.

ered woorde of God, and the opinions
and mynds of the fathers, and the Doc-
tors of the p̄matine church. Wel thus
were we instructed: thus had we (I say)
the truth of god taught and opened vn-
to vs: we were dayly fed and nourished
with the liuely woorde of god. In the set-
tyng forth and teachyng wherof, when
the p̄achers had diligently traueled,
and throught their zelous earnestnes in
the declaration of their Master Chyſt
hys message they had so instructed and
taught vs, that thereby we were some-
what trayned from the daungerous &
perillous pathwaies of perditio, wher-
in we were befoze blyndly led: and that
by the assistance of God throught those
hys ministers wee were broughte to
some vnderstandyng and knowledge of
hym, and hadde some taste and swete-
nesse of the Gospell of Iesu Chyſte,
whiche is the pleasaunt path way, ȳ lea-
deth to eternall saluation: Then sealed
they not but continually and louyngly
erhozted vs, not to bee forgetfull of
the greate mercye that God hadde so
louynglye shewed in the renealyng
of hys trathe vnto vs, styl puttyng vs

Truth tried.

Proue. 23, in remembrance to perseuer in þe same,
applying our hartes vnto learning, and
2, Timō. 3, our eares vnto þe wordes of knowledge,
to continue in reading þe holy scriptures,
which is able to make vs wise vnto sal-
uation, throughte the sayth whiche is in
Christ Iesu. Thus wer we the taught,
ye infinite numbers of godly instructi-
ons were geue vs by these schoole ma-
1, Peter, 2 sters woorthy of their office: These wer
true instructors, these were they þe Pe-
ter speaketh of, euen þe true prophets of
the chosen generation of the holy natio
& peculiar people, þe shewed vs the ver-
tues of him, that called the out of darke-
nesse into his marueylous lyght, into þe
which throught þe great mercy of God &
their paynful trauel, industrie, & dayly
preaching, we were trapned, & accordig
to þe same a whyle we walked. Alas, in
debe but a whyle, for al to soone we be-
gan to be weary of our welfare: we dis-
dayned wel doing, & waxed forgetful of
the great goodnes of almyghty god: to-
ward vs: we wer vnthankfull, for the
great benefites, receaved at his hands,
we hearkenē not diligently to the wordes
of God, pronounced by his messan-
gers,

Truth tryed.

gers, but neglected our duties, both toward God and bys mynisters: & yet not withstanding our perners carelesnesse then, such was the pity & mercy of God (tendering vs as y father his childre,) y he would not sodenly, so sharply deale w vs, as our desertes deserued, so; so litle regarding so woorthy a fuel (his ho ly woozde) but rather longnigly warned vs by the mouthes of his seruaunts, & chosen vessels, to kepe vs y we should not fal sco hym. They, I say, cryed out to vs so; the amendment of our lyfe, y we should leaue of synne and wickednesse, and follo w vertue, that we should remember the great mercede & wonderfull wozke of god, in reueling his truth vnto vs. And y we should with earnest and zelous hartes embrace it: & whyle we had the light, to beleue in the light, that we might be the children of lyght, leaue darknes again ouerwhelmed vs. Thus were we then daily taught, and put in remembraunce: Feruente was the loue of Goddes wo zde in these bys chosen, and carefull were these shepherdes, so; the flock committed to there charge: but careles we were, & colde y
B. liii. affected

Truth tried.

affected, nothyng regarding o; passing
fo; their godly admonitions and war-
nings: which our carelesnes when they
percelued, and that gentle and louyng
persuasions woulde not p;euaille, then
thund;ed they oute the plagcs, whiche
god had p;epared, being then euen at
hande fo; vs: and wherof we might as-
sure oure selues, vnlesse spedye repen-
taunce and amendment of oure fo;mer
wickednes and dissolute lyfe. And was
it not then p;eached, and dailly by them
cryed out in our eares, that if we wold
not hearken vnto y; words of y; lord p;e-
nouiced vnto vs by his ministers, and w;
obedient heartes walke acco;dyng to y;
same, y; then we should go waist, and be
made an ensauple & a t;sting stock to
all nacions: We was it not by th; most
certainly saide, that if we continued in
our vnthankfulnes, God woulde geue
vs into the handes and gouernment of
a so;raigne p;ince: and that god woulde
b;ying a natio; vpon vs from far, whose
tongue we shold not vnderstand, which
shold neither regard y; person of y; olde,
no; haue compassion on the young: Did
they not th;reaten vs in the name of the
lord

Deu 28.4

Deute 28

Jeremy 5

Barn; 4.

Truth tryed.

lord with sword, hunger, & pestilence;
if we considered not the great blessings
of god, being thankfull for the same:
and framed our lyues according to his
gospel: Did they not with Amos prophesy of the hunger of the sword of god
to come vpon vs, and that we should go
from sea to sea, and from the South to
the East to seeke it, and should not find
it: were not these terrible threatenings
daily preached and pronounced vnto
vs, the rather to moue and stirre our
heartes and myndes to loue & embrace
gods truthe, and the better to consider
the louyng kyndnes of God towarde
vs: But alas, all would not helpe, the
gentle perswasions, the terrible threat-
nings, as wel the one as the other wer
in vayne. So much were we with care-
lesnes corrupt, wallowing in wicked-
nes, so synfully infected with vyce, so
much contemnyng spirituall instructi-
ons, so lusting after carnall thynges of
this worlde, so addicte to our own wil-
les, so puffed vp wth pryde, so little brother-
ly loue amōgest vs, so altogether care-
lesse, that we neither regarde God nor
his ministers: we wers not obedient to
the

Amos, 8

Truth tryed,

P: o 5. the voice of our teachers, no; harkened
not vnto them that infozmed vs: The
warnyng of the p:ophets we toke but
Rom. 6. for wynd, & we were the seruauntes of
synne, and did not obey with harte vn-
to the forme of doctryne, whercunto
we were deliuered: we were hearers of
the wo:de, but not doers, we deceyued
our selues: for he that heareth the wo:rd
Iames. 1. and doth it not, is like vnto a man that
beholdeth his bodelye face in a glasse:
for as soone as he hath looked vppon
hym selfe, he forgetteth soo: the with
what his fashion was: but happye is
the hearer and that dothe solowe: whi-
che we dydde not but wholly neglected,
and therefore dyd kyndle the wyatbe of
the lo:de against vs: And the lo:rd then
hedyng his face and swete countenance
from vs, perfourmed his p:omise, and
instelye poured vppon vs the plagues
wherewith he punisheth those that dis-
obeye his godlye wyll, and transgresse
his holye lawe and commaundements.
For did not then the king of glo:re and
power, whose heauye wyathe tho-
rough our peruersnes we had purcha-
sed, sodenly take from vs our noble and
p:udent

Truth tryed.

prudent prince king Edward the vi. so
worthy an ympe, so vertuous, so for-
warde, so gratioously grounded in chri-
stian religion, so altogether geuen to
aduaunce and set forth the gloze of god,
as that the like of him in godly skil, and
of so tender yeares, the earthe bidde not
conteyne: The luyng god had so bles-
sed him, endued and so plenteously re-
plenished his princely harte with a spi-
rituall and beauenly vnderstanding, &
he had made him moze meeter to inha-
bite the holy beaucens, there to behold &
mighty maiesty of god, the to continue
on this corrupt erth amongst vs wicked
wretches, that liued in security & feared
forgetful of the great benefits and vn-
speakable blessings of our heavenly fa-
ther: And therfoze did god take from vs
our so ioiful a iuel, our pereles prince,
& with him the word of life, the swete &
comfotable gospel of Iesu Christ, whi-
che nourished and was the pretious pre-
seruatiue of our soules: And soz our un-
thākfulnes suffered vs again to be made
dronke with the spirite of erroz: and as
the lothesome dogge to his vomyte, oz
the filthy sow to her wallowing in the
mire

Truth tryed.

Jerem, 8,

myze, so were we turned agayne to our
olde abhominations: we woꝛshipped i-
doles, we serned straunge gods of wood
and stone, we did the woꝛkes of the hea-
then, whereby we highlye offended the
maiesty of the almightie: who therefore
gaue vs ouer into the hands & govern-
ment of a straunge king and nation, ac-
cording as he promised by the mouth of
Jeremy, *sayinge: I will geue theyꝝ
wiues vnto alcantes, and their fieldes
to destroyers, and so it came to passe: foꝝ
they who vtterlye hated vs, reigned o-
uer vs: we were subiect, I saye, vnto a
nation fully infected with filthy idola-
try, and all abhominations of the Ro-
mish superstitious hypocrisy, (a nation)
with whome foꝝ their pꝛesumption and
pꝛide, not Lucifer him selfe in his chie-
fest arrogancye might compare: a viti-
ous people, which daily deuoured both
wiues and widowes, & desloured may-
dens, a broode of caterpillers, that wast
consume, and destroye all where they
come, a merciles people, and destitute
of the true knowledge of god. What
should I say, euen a people, hated and
abhozred of vs, and of all nations: And
yet

Truth tryed.

yet we were then in subjection to them: Psalm, 106
The world was by this time turned by side down
with Englands, mercy and pity were
shed the realm, and merciles cruelty sup
plied the place, iniquitie had the ouer
hand. The true teachers and preachers
of his worde, the ministers and chosen
vessels of Iesu Christ, were then made i, Cori. 4.
as it had bene galyng stockes to all the i. The. 1. 2.
worlde, reuiled, euil spoken of, despi
sed, emprisoned, and that onely for pro
fessing their maister Christ: but happy
ye twise happye are they and all suche.
for the spirite of god, and the spirite of i, Peter. 4,
glozy resteth vpon them, that be railed
vpon for the name of Christ. For suche
as God hath chosen to himselfe, haue
bene in respect of the worlde, wretched
miserable, turmoiled with manifolde
troubles: for so is the promise of al
mightye God, * Because ye bee not of
the worlde, the worlde doth hate you, John 1:
and all that will liue godly in Christ
Iesu (saith Paule) shall suffer persecu
tion. Let therfore the frutes of the late
godly ministers, shewe of whence they
were. For suche was I say, their sted
fastnes in Christe Iesu, and suche was
their

Truth tryed.

- their seruente zeale, loue, and hartys affection towarde GOD, and hys ho- lye woꝛde: which they so perfectly pre- ched, and faithfully taught, that foꝛ the aduauncement thereof, and the be- ter
2. Tim. 2. strengthening of the faith of their wea- ker byetherne, they were content like constant, faithfull, and woꝛthy sold- ours of Iesu Chꝛiste theyꝛ graunde ca- pitayn, not only to suffer hunger, cold, railing, mocking, buffetting, whipping, and imprisoning: but also to geue their body to the fire, there to be consumed to ashes. Oh terrible tyme, Oh pitifull spoile, and Oh miserable murder & de- struction of gods household. * but then was the time come, that iudgement
1. Peter, 2, must begin at the house of god: * They
- 2, Tim, 1, wer vessels sanctified vnto honoꝛ mete foꝛ the loꝛde. This didde they thꝛough the assistance of the holyc ghoꝛst, foꝛ
- 2, Tim, 2, the aduauncement of gods gloꝛy, * and foꝛ the electes sake, that they might also obtayne the saluation whiche is in Chꝛist Iesu with eternall gloꝛy: pati- ently and meekely, as lambes recei- ued they deathe, * whose lyfe of the foolish

Truth tryed.

foolyſhe was thought to be verſe mad-
neſſe, and their ende to bee without ho-
nour: but they are counted amongeſt
the children of God, and theyꝝ portion
is amongeſt the Saintes. * Hebr, vi, Though
in the ſyght of the vnwyſe, they appea-
red to dye, and theyꝝ ende to bee verſe
deſtruction: yet are they in reſte, and
their hope full of immortalitye. * They Rom, 8,
confeſſed theyꝝ ſelues to bee as ſtraun- 2. Corin, 5
gers and pylgryms vppon the earthe. Hebr, xi,
They were no gredye gapers for pre-
fermente, neyther benefice, nor Biſho-
prike, nor anye other worldlye promo-
tion or dignitie: although largelie of-
frea and promiſed (yf they would haue
ſaiſaken their maſter Chriſte, and bys
woorde) coulde tempte or ouercome
theym, nor with drawe theyꝝ earneſte
myndes from God: They woulde not
be fedde with eye pleaſures, they eſte-
med not the tryſſyng treaſure of thys
transitoꝛy worlde, ne the vayne and
peryllous pompe thereof, as the
vayne glorious beallie god Biſhop-
pes and wooꝛſhipping wolphes, who then
ſucked theyꝝ innocent bloude, dydder:
but

Truth tryed.

Sapic. 3.

Rom. 8.

James. 1.

Math. 19.

but suche was the godly constantnesse
I saye, of those lambes of God, that
they were nothyng myndefull of the
countrye, wherein they then were, but
were desyrous of a better, that is to
say, a heauenly*. For God had proued
them, and founde them mete for hym
selfe: As golde in the furnace hadde he
tryed them: * They wer led by the spi-
rite of God, bycause the spirit of God
dwelled in them*: Therefore God is
not ashamed of them, euen to be called
their God, and hath prepared for them
a citye, euen the heauenly Jerusalem.
Now is the promise of Christ perfour-
med in them: * he that endureth, when
he is tryed, shall receaue the crowne of
lyfe, prepared for them that loue him,
whereof they are nowe partakers. for
he that looseth his life for my sake, saith
Christ, shal fynde it: euen these therfore
were of that number that haue geuen
their lyfe for their Master Christe his
sake, and in the defence of his truth:
therfore haue they receaued the reward
of a Prophete, whiche was encrease of
knowledge in this life, and euerlasting
ioye and felicitye in the woylde to come
where

Truth tryed.

Wherof God for his mercies sake, make
vs with them to be partakers.

But Oh England, be myndful how
God then of hys iuste iustice, reuenged
the vnnmercifull persecution, & blood-
shed of those his innocent lambes, Pro-
phets, Martyrs, & sanctified soldiours,
whose blood cried vengeance in y^e sight
of god, vpon the vnthankfulness of his
wycked enemyes, whiche euen then sel
bpō vs, & our countrey: what numbers
of plagues, the followed one in an others
necke, mysery dayly increased, the co-
mon wealth went to ruine for want of
those, in whō the feare of god was graf-
fed: who being alreadye murdered, or
for conscience sake, fled their countrey,
or remayning at home, absented thesel-
ues, to auoide the daunger of being co-
sumed to death by fyre. But in a mys-
erable state is y^e realme, where the guy-
ders of the flocke are withoute under-
standyng, and wher the truth of God is
not taught. Wherof y^e experience was
then bothe to well scene and felte: for
whoe in those dayes were they that flou-
rished, or whoe as the tearme goeth,
ruled then the roste, in ecclesiasticall

C. i.

causes.

causes: But the Romyshe race of princes
 lyke pzelates, the monstrous mygh-
 terd men, whose ruffle and rauenous
 procedynges, for wante of Godhs
 skyll, or throughe a dyuelyshe obstina-
 cys, for lacke of good will to guyde
 theyr flocke, what Christian harte la-
 menteth not to remember: For in place
 of true teachers of the gladd tydings
 of Iesu Christ, we hadde detestable de-
 stroyers, poysoned perverters, and
 shamelesse shadowers of y same: whose
 onely care, studye, and trauell, tended
 to trayne vs vp, and kepe vs in igno-
 rance and blyndnes, accordyng to their
 wonted maner, to kepe and maintaine
 in full force, the whole rable of the Ro-
 myshe abominations, to exalte and
 kepe in hys pompe y monstrous An-
 tichrist of Rome, as chiefe and supzeme
 head & gournour of the Church: which
 title by the autoritye of the Scriptures
 belongeth to euery prince, within his
 owne dominions, as well in causes
 ecclesiasticall as tempozall, and yet wer
 not they eyther ashamed, or afrayed
 of thys theyr wicked procedynges, nei-
 ther respected they y gloze of almyghty
 God

Truth tryed.

God, nor regarded their due obedience to their prince: wherfore they declared themselves to be the same, that Jeremey Ierem, 5, speaketh of: **W**ise to do euill, but to do 1, Reg, 14 wel, they knowe not: & shewinge themselves as rebellious soxcerers, and Rob- borne wicked Idolaters, charmers, & counselors with spirites: they are ther- fore as in Deuteronomi is mentioned, Deute, 18 euen all corrupt, and made abhominable in their studies: they be euen they, though whole inchauntmentes, al na- Apoc, 18, tions were deceaued. They left the com- maundements of God, and maintained their own constitutiōs, they made deu- Mark, 15, sion, & gaue occasion of euill, contrary to y^e doctrine y^e ye haue learned. These Rom, 16, be those hipocrits y^e loue salutatiōs in y^e market places, which denoure widows Mat, 23, houses, vnder pretence of long prayer: they appeare beautiful outwards, but inward, are ful of fylthy hipocrisy and iniquityes: They deale with lyes, say- eth Jeremey: Neuerthelesse they heale the hurte of the people very frendlye, Ieremy 3, saying, peace, peace, where there is no peace at all: Fye for shame sayeth the Prophece, howe abhominable thyngs,

Truth tried.

Jeremi. 9 Doe they, and yet they be not ashamed:
 They bende their tongues lyke bowes
 to shoote oute lyes, and take greate
 paynes to doe myschiefe: they are a
 deceitfull people, whiche for very dis-
 sembling falseshod will not know me,
 (sayeth the Lorde:) With their mouthe
 they speake peaceable to their neygh-
 boures, but pryncially they lay wayte for
 him: Oh Jeremy, how truly is thy pro-
 phecy fulfilled: what great and cruell
 smarte, and torment haue the people of
 god suffered by the meanes of this wic-
 ked generation, * being themselves the
 byngers in of damnable sectes, decea-
 uers, and begylers of stable soules: and
 throughte they couetousnesse, make
 marchandysse of Goddes people, pro-
 mysing libertie, and they themselves
 the bonde slaues of corruption. These
 be the presumptuous stubborne ones,
 that feare not to murmure, speake ill
 of, and despyse the hyer power *. These
 are of those vngodly that were craftyly
 crepte in, that tounre the grace of God
 vnto wantonnesse, that denye God to
 be the onely Lorde Jesu Christe. Who
 hee vnto them: for they haue followed
 the

2, Pcte. 2,

Epistle
 Iudas.

Truth tryed.

the wayes of Cayne, and are utterly ge- Genes 4.
tlen to the error of Balam for lukers Num, 15.
lake, & perperhe in the treason of Choze:

* They are cloudes without water, Epistle
carped aboute of wyndes, trees with- ludas.

oute fruite at gathering tyme, theyse
dead, and plucked by by the rootes:

they are the ragyng wolues of the sea,
somyng oute their owne shame, wan-

derynge starres to whome is reserved
the mystes of darkenesse for ever.

Oh howe lyuely and perfectly hath our
almyghyte God, by the mouthe of his

Apostles and Prophetes, paynted oute
in thei colours the wycked, deceatful,

and detestable nature of this hyperous
generation & bloudye broode: at whose

handes shalbe requyred the bloude of
all the Prophetes, whiche was shed

from the begynnyng of the worlde: *

was vnto them therfore, they shall
receaue greater damnation, so wycked

and dyuelyshe were all they: imagina-
tions and deuyles in all they: pestilent

procedynges, that what prospered whe
they ruled: sea was not the realme &

very wildernesse in respects of that it
hadde bene befoze, when the Gospell

Mat, 23,

Marc. 22,

Truth tried.

of Iesu Chriſt was preached : What calamitie, what miſerye, what ſcarſſitye: was not akoꝛnes in ſteade of bread a ſoode to a number of our pooꝛe by: then in ſundꝛy places in Englande: ſea howe pitouſly and miſerablye, byd numbers bothe olde and yonge dye in the ſtreates foꝛ wante of ſuſtenance:

A lamentable chaunge and alteration. Who then ſawe not in place of plentye and aboundaunce, dearth and ſcarſenes, foꝛ health, ſyckenneſſe: ſea numbers of vnknoſwen dyſeaſes : Foꝛ peace and quietnes, whiche not longe befoꝛe wee quietly enioyed, dyſcention and warre, not a little hurtful bothe to people and realme : and thꝛoughe ſa: myne, ſyckenes, and warre, were de: ſtroyed and grewe ſeſwe in number,

Deut. 28. bicauſe we hearkened not vnto the voice of the Lord our God: the blockehouſes and bulwarkes whiche ſhoulde haue bene a defence to vs, and oure country, were ſpoyled, plucked downe, and rased: oure realme defaced, and made readye as a praye foꝛ oure enemies, who dayly gaped foꝛ the ſpoyle. And how

Truth tryed.

Polwe: sodenly we were dyspossessed
of Calyce: For the whiche there hadde
ben diuers and sundry secrete at-
temptes before; but neuer coude pre-
uaile till then, and that throughe the
secrete treason of some arche enemye
of God, more sayfull to kepe the bo-
dies of selye Martyrs bound in chaines
at a stake, enuironed with fyre sage
gattes, then with a whyte stick in his
hand to sauegarde so worthy a towne
agaynst the force of the armed soue-
dour. But (Oh Englande) neuer
dydest thou, nor halte vnderstande all
the pryue conspiracies and secret trea-
sons, that by that trayterous trayne
& Romishe retinue hath ben wrought,
so subtyll are they in theyr generati-
on. But now we was England brought
to this poynte, that where as before
it was hadde in estimation, and fea-
red of foreyne enemyes, than was it
in feare it selfe, and was become a le-
sing stocke to al nations. Polwe there-
fore my brethern, whether these were
plages whiche we had worthly deser-
ued, and we at that tyme a wretched &
C.iii. miserable

Psalm, 9,

Deute, 18

miserable people, in pittifull estate and
wofull case or not, I referre it to the in-
different iudgement of those, that either
were partakers of the sinart in that pe-
rillous and dangerous tyme, or that
saw the misery and beheld the terrozs,
whiche being so few yeares past, I trust
be not, or I would were not forgotten:
but throught these plagues whiche we
thus felt, and wherewith god long be-
foze had threathned vs by the mouth of
his seruantes, the late persecuted mar-
tyrs: Herein I say, dyd he declare them
to be true pꝛophets. For what thing in
those days hapned vnto vs, as a scourge
and punishment for our vnthankfulnes
and carelesse liuyng, that was not by
those the elect ministers of Jesu Chꝛist
in their lyfe tyme, declared vnto vs,
shoulde come. Therefore were they
true pꝛophetes, and theyꝝ doctrine that
they taught, sound and agreable to the
will and woꝛde of God: which we re-
garded not, but neglected: & therefore
our wontfull and former mytche, was
turned into sorrow and care then, by-
terly bewailing our pooze state, led in
captiuitie: because we had no knowlege
and

Truth tryed.

and so; not regardyng the lawe of the E say, 5,
 Loorde of hostes, but blasphemynge the
 woorde of the holye one of Israel, and Bart, 3,
 so; forsaking the fountain of wisdom:
 wherin if we had styll walked, undoubtedly we had dwelte in rest vppon the
 earthe: Then famished oure soules for
 want of the liuely foode of gods sacred Amos 8,
 woord: but better had it bene for vs ne-
 ver to haue knowen the way of righte- 2, Peter, 2
 ousnes, then after we knew it, to turn
 as we dyd from the holy commaunde-
 ment geuen vnto vs: whyche then we
 passed not for, we vnderstoode not the
 worthynesse thereof, we knew not that
 by vertue therof, we had health, peace
 & plenty: we knew not y it was the pre-
 seruer of vs, and our cōtrei, from our
 enemies: we knew not howe precious
 a iewel it was, and how sweete a refre-
 shing to our hungry soules, til we hun-
 gred and thyrsted for it, and coulde not
 haue it, but in steede thereof, were fed
 and crammed wpth the moste detesta-
 ble and Antichristian foode of Rome,
 wherein was no smacke or taste, no
 heavenly sweetenesse, no spirituall com-
 forte, but rather bytternesse and ranke
 poison

Truth tryed

poisson, corrupting both body and soule:
and therfore at those dayes, mighte we
stilly by wolfull experience saye, where
the preachers of gods woꝝd sayle, there
Trou, 25, perissh the people: for then perished the
pooze selye flocke for want of the good
Iohn, o, shephardes, which had genen their life
for their shepe: and we people wretches
straying and wandryng shepherdes,
were in daunger of ennye wolfe and
bloudye shepebyter, lest as outcastes,
and as a people forsaken, boꝝde of com-
fort, without hope, without helpe, saue
onely at the handes of our omnipotent
god, the great shephard. To whom we
were then forced to flye, as to our onely
refuge: Then beganne we to beholde
the frailtye of our wicked nature: then
considered we the heany displeasure of
god, who for our vnthankfulnes had so
louingly corrected vs: and of whom in
the time of our prosperitie we wer most
forgetfull, not regarding hym, tyll be-
yng rocked in the cradell of care, and as
it were in manner ouerwhelmed with
the wanes of aduersitie and sources of
sorrowe, whiche then caused vs to con-
fesse oure wickednes, and to acknow-
ledge

Truth tryed.

ledge the eternall God to be our onely helpe: Whence called we to remembrance the sweete blessinges of God whiche we in the triumphante tyme of the gospell had receiued: and for neglecting whereof, we had now felt and tasted the bytternesse of hys displeasure, who yet more mercifullly and lousingly belte with vs, then oure deserte deserued. Then beganne we with the prodigall chylde, to retourne from the swyne trowghe, and submytte oure selues to the handes of our heauenly father. Whence cryed we, Lorde deliuer vs frome the tyrannous and merciles bloudge broode, that daiely persecute thy people. Then cryed we, lorde lare to thy handes, for thy enemies haue destroyed thy lawe: Then despyred we the Lorde to deliuer vs, and releaue vs oute of the extreme bondage and captiuitie, wherein we were miserablye wrapped: and to bee restored to oure former fredome and libertie: whereof thorough our vnthankfulnes we were dispossessed: The besought we the lord that his worde mighte once agayne be

Truth tryed.

a lanterne to oure seeke, and that we mighte once agayne walke accordyng to his holy lawes. Thus in the trouble some and tyrannous time of persecuti- on, in the chiefest of oure calamitie and miserie (suche was then oure songe.) Thys canne God doe, and this wonke had god wroughte to make his forget- full childzen knowe hym, and the ra- ther to bee myndefull of the greate and mercifull kyndnesse of so gracious a lord. Oh blessed, yettwise blessed and happye were we that it thus pleased oure heauenly father, to laye his crosse vppon vs, whiche doubtlesse is as ne- cessarye for the Christian soule as ma- teriall foode for the bodye: it made vs knowe hym, whome befo:e thozoughe cure frailtye we hadde forgotten, and caused vs to humble our selues to him, in whose handes our onely helpe con- sisted, who then of hys endlesse good- nesse, and whose mightye mercye was suche, seeyng that in oure heartes we wer turned vnto hym, & beholding our inwarde and hartye repentaunce for so greuously offendyng his diuine mai- esty: of his vnspeakable loue, most care- fully

Truth tryed.

fully and louinglye tendring vs, as the
father his childe, had then compassi-
on vpon vs, and turned his fauourable
countenance towarde vs: and though
so; a while he had suffered vs to be euill
entreated through tyrantes, whome
he vsed as instrumentes of his wrath,
to correct vs, yet lo, at the last he harde
the mourning voices of vs poore cap-
tyues, and helped vs oute of miserie,
and shewed himselfe to bee as he is, a
mighty god of mercy, and euen the on-
ly strength of his people, and the de-
fender of the health of his annointed:
which he wonderfully declared, when
we being in our chiefe distresse, thral-
dome, and slauey to them that dailye
pursued vs: Then he in twinkling of
an eye by his mightye power deliuered
vs from that miserable bondage, out of
that troublesome and dreedefull sea of
sorrowe wherein we were, euen as he
did the childe of Israell, through the
red sea from the euill Pharao, whome
withall his trayne, in their chiefeest ar-
rogancie, as God by his omnipotent
power in the same sea ouerwhelmed
and drowned: So hath he likewise mer-
uelously

Psalm, 107,

Psalm, 28,

Truth tryed.

Psalm. 38.

ouerthrowne oure enemies:
who in theyr chiefeste pynde, he hathe
smitten downe befoze oure faces: and
plaged them that hated vs, * and put
the lying lippes to silence, whiche cru-
ellye disdaynfullye, and despightful-
lye ressted the truthe of God. Thys
meruelous worke hathe our almightye
God wrought and broughte to passe by
hys electe and chosen seruaunte, and
handmayden, our most gracions quene
Elizabeth: God I saye the worker, and
she the instrument, whome God hadde
raysed euen as it were from the graue,
to ouerthrow his and her enemies, whi-
che by all possible meanes most trayte-
rouslly sought her ouerthrow, destructi-
on, and death. But y god that deliuered
Peter forth of prison, & by whose mea-
nes the chaines wherein he was bound
fel from him: and befoze whom the iron
gates opened of their own accoord, that
Peter might escape the handes of his
ennemys, woulde haue the Romishe
Herodes vnderstande, that there is no
prison or forte of that force, nor towre
of suche terro, or keeper of suche cru-
eltye

A. Actes, 12.

Truth tryed.

eltie and circumspection, that can holde
oꝝ kepe captiue those whome God will
haue at libertie. Well, nowe hath Ju-
dith through Gods assistance, cut of the
head of Holofernes, the siege is raised,
the souldioꝝs beeyng fled, Judith with
the inhabitantes of Bethulia, ioyfully
triumphe, pꝛaisyng god foꝝ the victoꝝy.
Thus hath our God, the lord of hostes
disappointed that butcherly and bloody
hooꝝde of theyꝝ mischeuous purpose,
whiche their wicked harts had imagined
whose serpentlyke tongues stirred by
stryfe, and vnder whose flatterynge
lyppes lay hydde the poison of adders,
and hath deliuered vs from their tyran-
nie, euen as the byꝛde from the foulers
snare, and hath defaced their abhomi-
nable wicked and Romish hypocriticall
deuises, and displaced theyꝝ false and
lothesome goddes of woode and stone.
And of hys myghtye mercy hath re-
stored his wooꝝde vnto vs, which plen-
tifully is taughte and pꝛeached vnto
vs, by those whiche are sponge out of
the ashes of them, that with fyꝛe were
consumed: by whome also the Sa-
cra-

Psalm, 14

Truth tryed.

cramentes are bulle and trulpe ministred: Nowe haue we so; chaffe, cozne, so; darkenes, lyght, so; ranke popson (a preseruatiue) euen the blessed word of God, to heale vs from destruction, hys holy worde, I say, the liuely soode and pretious preseruatiue of oure soules, whiche hath brought vs quietnes with so; reyne enemyes, & domestical peace, plenty health and al thyngs necessary. Oh, how mercifully hath the Lord delt with vs, that of myserable bond slaues, in mysery, in darkenes, and in the shadowe of death, hath made vs free men to haue & vse the libertye and freedom of our conscience, which is a treasure of treasures. Now hath god comforted vs after the tyme that he punished, & plagued vs, and so; the yeaeres wherein we haue suffered aduersity, he hath shewed vnto vs hys mercy, and to our chyldren hys glory: Oh that men woulde there; fore prapse the goodnesse of the Lord, and the wonders, that he doth so; the chyldren of men, who of hys mere mercy hath deliuered vs from those y; robbed and spoyled vs, and were to strong so; vs, and hath satsysfied the empty soule,

Phil, 10 7,

Truth tryed.

soule, and fylled the hungry soule with
 good: wherfoze my good bzethzen, as
 oure mercyfull and gracions God hath
 so done hys maruelous woozkes, that
 they ought to be had in remembraunce,
 & as in the day of our trouble, we called
 vpon the Lord for helpe, who hath now
 deliuered vs, & geuen vs our hartes re-
 quest: so should we likewyse now, with
 earnest hearts & willing myndes per-
 forme that, which we the promysed vn-
 to y^e Lord our God, which was amend-
 ment and newnesse of life, which I har-
 tely wyshe and desyre of God may be, &
 the which also the Lord doth loke for at
 oure handes, and he will not be mocked
 with all: But alas, that notwithstanding,
 I see rather a forgetfulnesse in
 our selues, and synne and wickednesse,
 rather most shamefully to abound, then
 any amendmente of lyfe or refozmation
 of oure wycked manners. What
 pryde what whozedom, what theft,
 what, dzonkennesse, what blasphemie
 and swearyng, what vsurye, what
 gredye and vnsatiabie couetousnesse,
 what vntrue dealyng, is daylye vsed:
 no regarde of woozde or promysse, no

D.i.

shant

skante the bondes oꝝ hande wꝛistynge
 with seale vppon seale is anaylable oꝝ
 sufficient, without trauals in the lawe,
 and expence of money: Winne I saye is
 made but a spoꝛte, foꝝ pyꝛde is accom-
 pted foꝝ cleanlines, whoꝛedome, foꝝ a
 pange of youthe, theste, a thifter, the
 drunkard a good companson, the despe-
 rate swearer, a lustye courtier, the grie-
 dyꝛ conetuous blurer, a ware thꝛyng
 manne, the vntrue and subtyll dealer,
 pꝛegnaunt and syne wꝛitted. Thus
 synne is accompted none offence, and
 as it appeareth, there is neyther re-
 garde oꝝ care, foꝝ the punishmente of
 the magistrat, noꝝ feare of the plage
 of God foꝝ the same. But my bꝛethern,
 do not these abhominable, filthye, and
 corrupte thynges whiche synke befoꝛe
 the face of **GOD**, and declare that we
 thynke in oure heartes there is no god.
 Shall we dwell in the tabernacle of the
 Lorde, oꝝ este vpon his holy hyll, that
 lyue thus carelesly, carnallye, and beast-
 ly: (So) but he that leadeth an incor-
 rupte lyfe, that dothe the thyng that
 is righte, and speaketh the truthe from
 his harte, that bleth no deceyte in his
 tongue,

Truth tryed.

tongue, and dothe no yll to his neigh-
bour, but perfourmeth that he promys-
seth vnto hym, and that setteth not by
the vngodly: but maketh much of them
that feare the Lorde: that geueth not
hys money vppon vsurpe, nor taketh
rewarde against the innocent: and that
in all theyr doynges haue the feare of
the Lorde before their eyes. And these
bee they that **G D D** will blesse vpon
the earthe, and in the worlde to
come, they shalbe partakers of eternall
gloze.

But howe groweth this carelesnes
and impudencye of lyfe amongst vs,
which nowe so shawefully aboundeth?
Truely thozoughe neglectyng to heare
the wooorde of God preached, and not
beleuyng it, when we haue harde it:
whiche when we hadde not, thenne we
hungred for it, and wolue that it hathe
pleased God to geue it agayne vnto vs,
we begynne agayne not to care for yt:
But my bzetherne, be not so vnthank-
full for the greate benefyte of **G D D**.
Consyder, bee myndefull and thynke
vppon the dolefull dayes passed, for-
gette not the terriblenesse thereof,
Dis. rememo

Truth trie d:

remember I say, the manifolde Godly admonitions and warnynges : for the amendement of our wicked & dissolute lyfe, in the laste tyme of the Gospell, the great myserye, and pittefull plages that were pronounced and foresawed by the electe ministers of Iesu Christe to come vpon vs, onles then spedye repentance and amendement: But how littel regarded we the same, til crueltye had catched vs and that the flame of fyre saggottes flewe aboute oure eares. Let not therfore that merciles and tyrannous tyme, (the smarte wherof so latelye felte) be already forgotten, but let the same rather prouoke and moue vs lyke Christians, to geue better hede now vnto the swete lessons, Godly admonitions, and dayly warnynges of Gods messangers, whiche he of his louyng kyndnes and greate mercye hath thus once agayne sente amongst vs, to declare hys will vnto vs: who dayly cry out, repentance, repentance, in the Lordes name: who most louyngly and fatherly, pityeth our destruction, if his warnyng may helpe, whiche alas, prayleth nothyng as appeareth: For we are

Truth tryed.

are as ill, naye rather worse, then wee
wer befoze: but my bꝛethꝛen, if ye be so
carelesse that ye respect not the ambas-
sage and fatherly warnynges of the al-
myghtye, pronounced by hys electe and
chosen ministers: Yet be not so diue-
lish desperate, so lyghtly to regard the
maruelous and straunge doinge and
woꝛke of the Lord hymself: euen the al-
myghty, who trulye is not pleased, but
vghly offended with ours heathenly
manners: wherof let the fearefull syer
from heauen, whiche so sodenly consu-
med that huge and myghty monument
and temple of Ioules (be witnesse) and
let the sundrye straunge procreation &
monstrous shape as well of chyldꝛen, as
also of beastes (beare recoꝛde) of ours
monstrous and beastly lyfe: remember
also the verye heauens, heauily betwa-
lyng our wo and misery to come, whose
late daily droppynge showres, dolefully
preached vnto vs the heauye wrath of
god, for our wickednes to be at hand, ye
hanging ouer our heads, onlesse betime
we turne vnto the lord. What chꝛistian
conscience quaketh not to thynke vpon
the pꝛemysses, turne therfoze, and lette

D. iiii.

amend.

Truel. tried.

amendement of life appeare in tyme;
 ozels to heauy will the burdeyns bee
 for vs to beare, whyche God for oure
 disobedience and wickednes will lay vpon
 vs: & therfore exhort you for Chri-
 stes sake, that for as muche as in oure
 conuersation and liuing we haue swar-
 ned from god, therby deseruynge his
 heauie wyathe and displeasure: so we
 may endeuor our selues tenne times to
 turne agayne and seeke the lord euen
 from the bottome of our heartes with
 wepyng, fastyng, and prayeng: and for
 as muche as nothyng is better than to
 feare God, and nothyng sweter than to
 haue a respecte vnto the commande-
 mentes of the lord, let vs be meke and
 lowely to heare the woorde of god, the
 gladdetidynge of Iesu Christe prea-
 ched, and not slacke to belecue it. ✕ For
 where no knowledge of gods woorde
 is, the soule is not well: and bayne are
 all those, in whome no knowledge of
 god is. Let vs therfore take heed to our
 selues, and keepe well our soules, that
 we forget not the thinges that our eyes
 haue sene: let our lyuyng bee agreable
 vnto the doctrine whiche we pofesse,
 that

Syrach. 23

Syrach. 5
 Prover. 19

Sapi, 21

Truth tryed.

that we geue not the ennemies of the
Lorde, a cause to raille : for happy is he
that readeth, and they that heare the
woorde of god, and kepe those thynges
that are wrytten therein: and otherwise **Reuela, 1,**
we are but slanderers of the gospelle.
And therfoze let vs take away our e-
uill thoughtes out of the sight of God,
cease to doo euill, seke iudgement, help
the pooze oppzessed, be fauorable to the **Esa, 1.**
fatherles, defend y widow, & then shal
our sinnes as red as scarlet, be made as
white as snow: and then as God of his
mightifull mercy hath brought dolone
and suppressed the stoute mountaynes **Bau. 1. 5.**
and hygh rockes, the ennemyes of hys **Isa, 1.**
truthe, whiche maintained theyz owne
welthines with oppzession, and who al
so haue long bene glad and reioysed at
our late decaye, so shal he likewise force
them (whose ioye is nowe turned to so-
row, still to mourne in theyz owne de-
struction, and we shall increase and
not diminishe, but still quietly inha-
bite enjoy and peaceablye possesse oure
swete & blessed land y floweth w milke
& hony, which god hath geuen vs to our
unspeakable comfozte and the grate
D. iiii. gloze

Truth tried.

gloze of oure almighty & heavenly fa-
ther: with whome after this transitoꝝe
life ended, we shalbee partakers of hys
heauenly kingdome. To that immortall
god therfoze, with his only sonne, oure
saviour Jesu Chyste, and to the holye
ghost, that swete comforter, be al pꝛaise
and gloze soꝛ euer and euer. Amen.

Finis q̄ l. S.

A praier or geuing of thankes
soꝛ our deliueꝛy, from the hands of
our enemies, & restoꝝyng vnto vs
the fredom of our conscience.



Most puissaunt mighty
and euerliuing God,
the god of all consol-
tion, the comforter of
the comfortles, the hel-
per vp of such as were
fallen, the mercifull &
free soꝛgeuer of the penitent sinners,
we soꝛowfull and sinfull wretches, thy
pooze and sely creatures, acknowledge
& confesse our greuous offences, ye we
pꝛotest befoze thy maiestye against our
selues

Truth tryed.

selues, our disobedience, our abhominable detestable and wicked sinnes, which we most greuously against thy diuine maiestie haue committed, in transgressing thy holy commaundements, neglecting thy sacred word, and despising the godly admonitiōs and warnings of thy ministers, the preachers & teachers of the same, (for the whiche) oure most heynous and horrible crime, as of thy iust iustice it pleased thee to take from vs, and worthily to dispossesse vs of that heauenly treasure & inestimable dwelling, the onely substance of our soules thy liuely and euerlasting worde, thorough want wherof we daily decayed, pitifully perished, and grewe moze and moze into sundry and manifold miseries, ye bothe we and oure countrey in danger of bitter destruction, till of thy only goodnes, and heauenly clemency: according to the multitude of thy mercies and not of our desert, turning thy face from our sinnes, so getting our bre worthines and rather carefully pitying our wofull and miserable state it pleased the agayne to restore vnto vs the freedom of oure conscience: and in time to lay

Truth tryed

lay to thy hande for the defence of thy people against their enemies, who through their violence had oppressed their flock, and troden thy truth under soote: and diddest deliuer vs from the raging madnesse and tyranny of that mercyclesse, greedy, rauenous, and Romysh bloudsuckers, euen as thou by thy myghtie power deliueredst Danyell forth of the den from the hungry lions, thereby cutting our lacke of sorrow in peces, turning our misery to mirth, our woe to wealth, and clothynge vs with ioy and gladnesse, and haste also gathered together the remnant of thy flocke dispersed in sundry countreys to feede now with vs, together, vpon the hol some pleasant and swete pastures of thy sacred word, here in our native, blessed, and fruitfull countrey of Englande, which we through thy unspeakable and great mercy, to the praise of thy holy name and our comfort, doo quietly and peaceably possesse: So now moste gracious and eternall God, and heauenly father, we selve wretches of our selues moste vyle and voyde of all goodnesse, without thy assistance and
fatherly

Truth tried.

fatherly care for vs, prostrating our
selues before thy maiestie, do with vn-
fained hearts most humbly beseeche thee
that this cherefull lyght of thy counte-
nance may continually shyne vpon vs
and our contrie: and that it may please
thee more & more to poure out thy holy
spirite vpon vs, that by the assistance
therof, we may bee folowers of the
swete & comfortable doctrine now daily
pronounced & taught by thy elect & cho-
sen ministers, & neuer hereafter go back
agayn, nor fall from thy truth, but im-
brace it, & still go forward in y same, ac-
cording to our profession, that our ver-
tuous life may be an example to the wic-
ked, y sinners may be converted vnto
thee: be still fauourable O lord, be now &
euer a defence vnto thy people of En-
gland, & els where soeuer thy gospell is
taught, and let no more thy heritage of
England be brought to confusion: geue
vs no more ouer, nor suffer vs neuer
hereafter to be a reppose among our en-
emies, neither suffer any more suche
as be strangers to thy truth to gouerne
vs, that the blood of innocentes be no
more spilt: but good lord be for thy mer-
cy sake, mollifie the stony hartes of

Truth tryed

those wilful ones that in time they may
mekely tast the sweetenes of thy glori-
ous gospel, learne to know the, and be-
come of the number of the flocke of thy
folde: that we may be glad and reioice
at their conuersion: but if they shal still
frowardly & obstinately persist in their
wilfull and wicked blyndnes, despise
thy holy lawes, disdain the truthe, cro-
kedly contende, and rebelliously resiste
the godly religious proceedinges of our
moste gracious and soueraign pryncesse
quene Elizabeth, to whom we humbly
besech thee to graunt a long, soisful, and
prosperous raign, to the more magnifi-
ing and extolling of thy glorious name
and the comfo:te of this thy realme and
people of England, by thee committid
vnto her gouernment: & whom also thou
hast appointed, and by thy holy worde
autozised chiefe and supzeme gouerno:.
Then lord we pray the and reuerently
requeste thee, as thou arte an ennemye
to the wicked doers, abho:rest the bloud
thy:ste and deceiptefull, and broughte
their pomp and power to nought: So
let their wickednes fall vpon their owne
heades, and poure out thy indignacion
vpon

Truth tryed.

bpou them, that they may perishe toge-
ther in our syght, to their vtter confu-
sion: and neuer moze be able to ryle by
no2 rebell agaynst thee and thy Chzist,
no2 pzeuail agaynst o2 molest thy flock:
but be thou our heauenly shepard, euer
in the myddelt of vs, that we alwayes
may, beyng as one flocke of one folde,
d2awynge together by one lyne, with
godly and zelous hartes, chzistianlike
p2ofessyng one truthe, euen thy graci-
ous gospell, and plentisfully yeldynge
foo2th the frutes of the same, may con-
tinually receiue thy heuenly benedicti-
on bpou vs, and our contrey: that our
pastures may be ~~re~~ne, and the earthe
by2ng foo2the and yelde her encrease:
that in due tyme we may with thanks
geuynge, reape and gather the frutes
therof to our comfort, ioyfully making
our boast of thy praise, and all the daies
of our lyfe serue thee (our Lord & God)
in holinesse and rightuousnesse. To
whom with the sonne and the holy
ghost, one onely and eternall
God, bee all praise, glo2ye
and maiestie fo2 euer
and euer. Amen.

Finis.

Imprinted at Lodon by Hen-
ry Sutton for Edward Sutton
dwellyng in Lumbarde Strete at
the signe of the Cradell.
The. xxi. day of De-
cember, in the yere
of our Lorde
1562.

Perused and allowed according to
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